card passes can not be delegated to local areas and PRS countries, since they are not properly equipped for this task. Proper accountal of passes is not possible at PRS level and therefor Railways may lose financially.

In view of the administrative/accountal problems brought out above, it has not been possible to agree to the request of Government of Tripura to provide issue and renewal facility of freedom fighter card passes from local areas and PRS counters. However, the freedom fighters need not come personally for renewal of passes to the Zonal/Division Railway Headquarter Office, as they are permitted to get their passes renewed through their authorised representatives.

Varna paragraphs to be deleted from text book

* 369. SHRI C.P. THIRUNAVUKKARASU : Will the Minister of HUMAN RESOURCE DEVELOPMENT be pleased to state:

(a) whether it is a fact that in a book on ancient India prescribed for Xlth Standard, the paragraphs relating to Varnas have been ordered to be deleted by CBSE;

(b) if so, the paragraphs deleted by CBSE; and

(c) the reasons for the omission?

THE MINISTER OF HUMAN RESOURCE DEVELOPMENT (DR. MURLI MANOHAR JOSHI) : (a) Yes, Sir.

(b) The deleted paragraph is enclosed, as statement *(See* below).

(c) Contents of the said^aragraph is considered objectionable and likely to have an adverse impact on impressionable minds of school children.

Statement

The Varna System

Religion influenced the formation of social classes in India in a peculiar way. In other ancient societies the duties and functions of social classes were fixed by law which was largely enforced by the state. But in India Varna laws enjoyed the sanction of both the state and religion. The functions of priests, warriors, peasants and

labourers were defined in law and supposed to have been laid down by divine agencies. Those who departed from their functions and were found guilty of offences were subjected to secular punishments. They had also to perform rituals and penances, all differing according to the Varna. Each Varna was given not only a social but also a ritualistic recognition. In course of time Varnas or social classes and jatis or castes were made hereditary by law and religion. All this was done to ensure that vaishyas produce and pay taxes and shudras serve as labourers so that brahmanas act as priests and kshatriyas as rulers. Based on the division of labour and specialization of occupations, the peculiar institution of the caste system certainly helped the growth of society and economy at the initial stage. The Varna system contributed to the development of the state. The producing and labouring classes were disarmed, and gradually each caste was pitted against the other in such a manner that the oppressed ones could not combine against the privileged classes.

The need of carrying out their respective functions was so strongly ingrained in the minds of the various classes that ordinarily they would never think of deviating from their dharma. The Bhagavadgita taught that people should lay down their lives in defence of their own dharma rather than adopt the dharma of others, which would prove dangerous. The lower orders worked hard in the firm belief that they would deserve a better life in the next world or birth. This belief lessened the intensity and frequency of tensions and conflicts between those who actually produced and those who lived off these producers as princes, priests, officials, soldiers and big merchants. Hence the necessity for exercising coercion against the lower orders was not so strong in "Ancient India". What was done by slaves and other producing sections in Greece and Rome under the threat of whip was done by the vaishyas and shudra as out of conviction formed through brahmanical indoctrinations and the Varna system.